THE WESTERN LUMINARY.

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RELIGIOUS.

For the Western Luminary.

LEXINGTON FEMALE BIBLE SOCIETY.

Eight Annual Report of the Lexington Female Bible Society.

It is under circumstances of peculiar interest, that the Board of Managers of this Society, present their eighth Annual Report. The increased demand for Bibles—the fact, that during the past year a new and higher spirit of enterprise has been diffused among the friends and advocates of this blessed cause—and that the American Bible Society at this moment stands pledged, by the blessing of God, and the active and efficient co-operation of their Auxiliaries, to supply, before the close of another year, our entire population with the Holy Scriptures; have all tended to awaken this interest, and to throw upon us, as individuals, and as a Society, increased and more sacred responsibilities. Nor would we shrink from these obligations, or the sacrifices they may impose, but with a firm confidence on him who guides and governs all things, and whose promises fail not—we would now ask, what can we do to help forward this noble enterprise. Is there nothing to be effected, even within the compass of our limited efforts, to hasten its full and immediate accomplishment. And is not this interest heightened, and the call for prompt and extraordinary exertions in the cause rendered doubly imperative, from the recollection, that this work has been undertaken by our national institution, under circumstances of great pecuniary embarrassment. That many of its auxiliaries, do not so much as supply their own local destitutions—and that in no instance has a a strict and faithful investigation been made, where the number of those who were entirely without Bibles, have not been found to exceed all previous calculation. In some of the counties of our own state, more than *one half* of the whole population, have been ascertained to be thus destitute: and even in our older states, and under the very droppings of the sanctuary, thousands have been found who were living without the Word of God in their families —unblessed by its light—unrestrained by its precepts, and unsanctified by its truths. Fearful then indeed, must be the ignorance and moral degradation of those among whom the very existence of a Bible Society is unknown. Where the Sabbath, with all its pure and elevating privileges is forgotten or disregarded, and the warning voice of God's minister is never heard.

In view therefore of these facts, so important in themselves, and so deeply interesting to the heart of every christian; suffer your Board to urge upon this Society the necessity of adopting at this time some resolution in reference to this important object; the extent and ultimate results of which, demands at once the prayers and united efforts of all God's people. If we can do nothing more; may we not hope, that each member of this Society, will at *least* double her subscription for the next year; which will enable us to forward to the Parent institution, after deducting the small amount necessary for the supply of our own district, a donation of $150, and thus throw into immediate circulation, three hundred Bibles, or 1,200 Testaments; which finding their way to some of the desolate parts of our own land, followed by our prayers and the influences of the Holy Spirit, shall cause light to spring up in darkness, and the habitations of vice and cruelty, to become the dwelling-place of peace and of holiness. We doubt not however, but with proper exertions, much more may be accomplished; but let us not forget that what we do must be immediately done. We hope therefore that our committees will lose no time in collecting our subscriptions, that they may be forwarded without delay. We also hope that they will urge upon all the peculiar claims of the American Bible Society, and use every effort in their power to obtain donations in special reference to the great object which that institution has undertaken to accomplish.

With regard to the operations of the past year, your Board have but little to say; for having once accomplished the primary object of our organization, by furnishing every destitute family in our town with a Bible, nothing remained for us to do, but to supply the deficiences which might arise from the occasional changes in our population, and the increasing demands of our Sabbath Schools. These wants, as far so they could be ascertained by faithful and minute investigation, have been regularly supplied, either by your Board or visiting committees, and our surplus funds transmitted to New-York.

Since our last Anniversary $70 have been forwarded as a donation to the American Bible Society, and 40 Bibles, and 44 Testaments gratuitously distributed; 30 Bibles and Testaments have been given to the Baptist, the two Presbyterian, and the Episcopal Sabbath Schools. The remaining 20 have been given to individuals. Your committees report six families who were found entirely without any part of the Word of God, and one in which they saw the tattered and to all appearances the neglected remains of a New Testament. In two families the offers of the Society were refused. They had no Bible, yet were content to live on through life, ignorant alike of its sacred truths, its promises and its penalties In general, however your committees were well received, and often the most unequivocal testimony was given of a deep and feeling interest in this cause, and more especially in the efforts and prosperity of this association. Five Bibles and fourteen Testaments have been distributed among our coloured population, which were uniformly accepted with gratitude, and with many prayers, in behalf of those who had bestowed upon them a treasure so rich and invaluable. One of your committee visited a poor coloured woman, who upon being told that she should have a Bible, exclaimed, Oh that is what I have long wished for; I thank God that I have lived to see this day; I shall want but little besides in this world, and while I live I will pray for you and your Society. From another individual they learned that a Bible given by them more than a year ago, had been to her a pure and unfailing source of comfort; nor can we for a moment doubt, but that in many instances, the books distributed by this Society, are made the direct and evident means of salvation to multitudes. We would therefore recommend to the committees, that in future they use every proper means, to ascertain the *practical* effects of our efforts; and also the extent of the moral influence which this Society either does or may exert over that class of the community, which is more especially the object of our labours.

It will be recollected that at our last Annual Meeting, we adopted a resolution requesting the American Bible Society to permit us to employ part of our funds, in the support of an Agent in our own state. This proposition was immediately made to that Society by your Secretary. But for reasons altogether satisfactory to your Board, it was declined; our donations therefore have been sent as usual to the Treasurer of that institution. There are $12 40 still in the treasury, which will also be forwarded as soon as the amount can be raised to $30.

From the Report of your Treasurer, we find that we have received a donation of $7 50, from the Sabbath School Girl's Bible Society of the First Presbyterian Church. It is with feelings of unmingled delight that we again recognize the contributions of this little association which was organized about two years since, and has been carried on with a degree of spirit and self-denial, which evinces the value and tendency of Sabbath School instruction. These children have been taught that they are not their own—that nothing they have is their own; but that all belongs to God from whom they have received all their blessings and privileges; and with eagerness they press forward to cast their offerings into his treasury; and while they render back to him the thankful devotions of their hearts, are saying to their dying fellow men, freely we have received, freely we give. What may we not expect from those who thus in their very infancy, are coming up to the help of the Lord against the mighty? Are we mistaken when we say, that here may be seen the germination of that very principle which has already so eminently blessed mankind, and which is yet destined in its more powerful and extended operations to enlighten and evangelize our world. The enkindling of that spirit, which has so long warmed and animated the hearts of those who have counted all things as lost for Christ's sake, is at this moment urging forward the triumphs of the church, and consecrating to the service of the Redeemer, the talents, the wealth and the influence of all God's people.

To all the friends of the Bible, to all who love and value its sacred truth, it must be highly gratifying to witness the extended operations of the American Bible Society. Since the last anniversary of that institution there have been issued from its Depository, 200,122 Bibles and Testaments, making an increase over the issues of the last year of, 65,515, and an aggregate since the formation of the Society, of 846,397. Of the issues specified, 191,974 have been by sale and 8,148 as gratuitous distributions. There are now in connexion with this Society six hundred and forty-five Auxiliaries. Forty-seven of these have been added during the last year. The receipts from all sources, amount to $143,184 33, and the expenditures to $147,981 68. No less than $36,186 are due by the Society for necessary debts incurred in the prosecution of their work. Does not this fact demand the special attention of all who are friendly to this institution? $28,718 79 have been received since the last anniversary towards the two years' supply. Is this Society to be sustained in the work it has undertaken? This is a question which the church, and they alone can answer, and which every individual should bring home to their own hearts.

Before closing this Report, suffer your Board once more to urge upon this Society not for a moment to lose sight of the great object before us; viz. to aid *to the utmost of our ability, the American Bible Society in supplying, before the close of another year, every destitute family in the United States with a Bible.* To this point we would direct all our energies—for the attainment of this object, we would pray and labour—until the glad tidings of the gospel of peace shall have sounded in every family; and each heart be blessed by its holy and its sanctifying influences. For God has said, "My Word shall not return to me void, but shall accomplish that which I shall please, and shall prosper in the thing wherewith I sent it."

TREASURER'S REPORT

From March 30th, 1829, to April 6th, 1830.

DR.	
Subscription,	$82 00
Sabbath School Girl's Association of the 1st Presbyterian Church,	7 50
Balance due last year,	22 92
	112 42
CR.	
Paid for printing report,	$5 00
Sent to Parent Society,	70 00
Paid for Bibles, and Testaments,	24 00
Paid for Postage,	1 00
	100 00
Due society,	12 42

Gratuitously given to individuals, and Sabbath Schools 40 Bibles, and 44 Testaments. On hand 1 Octavo Bible, 2 Pocket Bibles, 4 Large, and 3 Small Testaments.

MARIA BECKLEY.

April 6th, 1830.

WARREN COUNTY AUXILIARY BIBLE SOCIETY.

Sixth Report of the Warren County Auxiliary Bible Society.

Another year has passed, and the period has again arrived, when we have to make up an account of the progress and condition of our Society for the time that has elapsed, since our last Annual Report; and we feel ourselves called on, in the first place, to express in the strongest terms our thankfulness to Almighty God, for the many manifestations of his Providence since we last met together as a society. We have to be thankful that our lives have been spared, and that we have been permitted, even though it may have been to a limited extent, to aid in the circulation of the word of life to those who stand in need of its life giving power.—We cannot conceive that our time and our efforts can be better employed, than in the service of Him, whose pilgrimage on this earth was undertaken and intended for the service of mankind; whose life and whose death are ever-during monuments of his love and solicitude far fallen man. We have only reason to regret, that our means are so contracted, and our opportunities of doing good, through the agency of this society, so bounded by circumstances over which we have no control. These are general observations applicable to our situation and resources. As respects the usefulness of the society, the operations of the past year, so far from producing despondency, furnish the strongest encouragements, and call on us for increased zeal in the good cause.

The following statement will shew satisfactorily what has been done, and what is the present condition of the affairs of the society.

This auxiliary has received since the last Annual Meeting from the Parent society at New-York, Bibles and Testaments, at the original cost, to the amount of $217 65, $108 80 of which we purchased, and have paid for. The balance $108 85 were forwarded to us by the Parent Society as a donation.—Of the latter, there were 165 Bibles and 301 Testaments of various qualities, out of which $8 69 have been donated by our Board; $78 75 worth have been sold; $50 87½ worth are in the hands of sundry directors of the Board, and $107 50 worth, remain in the hands of our agent, in addition to $9 25 worth of Bibles received by him, a short time since from a former agent; making all $116 75 worth of Bibles and Testaments now in the possession of the Agent, of which there are 89 Bibles and 140 Testaments.

The above $78 75, for books sold, is in the hands of the Treasurer, together with a balance received by him as Treasurer, making in all, now in the hands of our Treasurer, the sum of $89 58.

Such is a succinct statement of the situation of this auxiliary, and the Managers cannot but add, before they conclude this report, their most earnest solicitation addressed to every member of the society, for additional efforts in favor of the cause in which we are engaged. Being the cause of the great Head of the Church, engaged as we are in the advancement of his glory and of the happiness of his creatures, we shall not fail to see an increase of zeal and exertions on our part, aided and strengthened by his Holy Spirit; we shall be invigorated by the reflection, that the light of his countenance will shine upon us, and that the same light will diffuse itself throughout the whole range of the Society's operations; and at last, through its instrumentality, we may behold a most happy influence exerted upon the whole body of the community; in bringing many lost sheep into the fold of God, and extending the limits of the Redeemer's kingdom.

These are consoling,—stimulating reflections, and address themselves to our hearts in the most persuasive manner. Let us not therefore "be weary of well doing;" but resolve that the coming year will find us prepared for all the exigencies it may bring with it; and adequate to the performance of all the duties imposed upon us, as members of a Society, having in view such high and exalted purposes.

From the (Pittsburgh) Christian Herald.

The following question was proposed for discussion in a late number of the Christian Herald.

"WHAT IS THE MOST JUDICIOUS METHOD OF DIMINISHING THE GROWTH AND INFLUENCE OF THE ENEMIES OF THE CHURCH OF JESUS CHRIST?"

As to the question, who those enemies are? Christ himself has settled it, by defining most comprehensively their character in these words, "He that is *not with me*, is against me." And another characteristic of these enemies he himself has defined to be, an unwillingness to submit to his laws as King—which laws are only to be found in the Bible. All, then, whether rulers or people—whether in the church or out of the church, who are not with Christ and who obey not all his laws, are the enemies of his church. Now to diminish the influence of these enemies, their numbers must be lessened, which can only be done by their conversion or their death; as to the latter, we leave that to God, who holds their lives in his hands; and will cut them short when they shall have accomplished HIS purposes; but as to the former, God condescends to employ human instrumentality. To effect then the conversion of the enemies of the church, by which from being her enemies they will become her friends, it is indispensably necessary, First, that Christians *possess the spirit of their Master*, which will lead them to weep and pray over these enemies. To weep, because the same word which has declared of his servants "thou shalt make them drink of the river of thy pleasures," has also said of them "in the hand of the Lord there is a cup, and the wine is red, it is full of mixture, and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.' To pray, 'Father forgive them, for they know not what they do.' 2nd, That the imperative, unalterable and righteous claims of the Lord Jesus Christ, to their *immediate* submission be constantly urged upon their consciences by motives drawn from the glory and happiness of Heaven, and the shame and misery of eternal banishment into the world of unutterable despair—these motives will comprise all the promises of the Gospel, addressed to their hopes, and all the threatenings of the Bible addressed to their fears —the former the certain inheritance of all who acknowledge their allegiance to Christ —the latter the certain inheritance of all who reject his authority—thus the controversy with the enemies of the church is brought to its proper issue, viz. a controversy between *God and the sinner*—while the part the Christian is ever to sustain, is simply that of an ambassador, 'to beseech the sinner to be reconciled to God.'

3d. It is of the last importance that Christians should ever bear in mind that the seat of opposition in Zion's enemies is in the heart, 'An evil heart hath turned them aside;' of consequence the arrow of truth, the sword of the spirit must be aimed at the heart—when, and not till the *heart* is pierced, will the cry 'what shall I do to be saved?' ever be heard breaking from the lips of a solitary foe.

INFERENCES.

1. The utter vanity of ever thinking that enemies can be *talked down*, convinced, or reasoned into friends while their hearts are unchanged.—Did not Christ silence the cavilling pharisee? but did every silenced caviller become his humble and devoted follower?

2. If an enemy is silenced only by the force of argument, he is an enemy still, and will soon be found entrenched behind some other error—and as often as he is dislodged, so often will he retreat, soon to return, not to submission, but to the charge.

3. If the heart is the citadel of all opposition to the church, while every Christian may not be able to combat the sophistry and error which will arise out of such opposition, yet every Christian may and can aim at the *heart*, the seat of the opposition. Though the unlettered child of God may not confound a subtle apostate of error or infidelity by arguments, yet he may ply his conscience so closely and pungently with what the Bible says of every impenitent sinner, and follow up the whole with fervent prayer to God for his blessing as to be instrumental in his conversion, the death of his opposition.

[From the Philadelphian.]

THE PHILOSOPHER'S STONE.

We have heard much of a stone called the Philosopher's Stone. Its contemplated use, if it had been been found, was to change other things into gold. Now the humble minded Christian, who keeps an eye on his Saviour, and seeks constant direction from the Holy Spirit, has what is infinitely better. He could not eat gold, nor drink it, nor wear much of it, and of course it would be of no use to turn many things into this precious metal; especially if hundreds around us had a similar stone. But the love of Christ enables us spiritually to feed on his flesh, as he himself expresses it, to drink his blood; and to be clothed in righteousness. And the fact, that many around us have the same blessing, which makes all things work together for the good of those that love God, only makes our pearl the more valuable. But the possession of such a pearl, calls for expressions of gratitude louder than mere words. One Sancy, a French nobleman, obtained as a pawn from a distressed and exiled Portuguese king, a diamond which has passed for the most beautiful in Europe, at a price much below its value. As the king could not redeem it, and Sancy did not wish to possess it at too cheap a rate, he afterwards sent the king 10,000 crowns. Christians have received in pawn as it were,—in pledge at least, the earnest of the Spirit, the pearl of great price. How much will they add to what they have already given to the Lord? It is true, we hear much said in praise of the liberality common in the church. Giving is thought to be quite in the fashion. But we would suggest to those readers who may value themselves for liberality, that they would perhaps make a good beginning, if they could be induced to give themselves to the Lord Jesus Christ. It is easy for some to give money, and easy to hope it will help us in the business of getting to heaven. Simon Magus thought even the gift of the Holy Spirit could be obtained for money. Men may think now, that a few thousand dollars, or even less, may bring a blessing no less valuable. If we are rightly informed, neither bank bills, nor gold, nor silver, pass at the gate of heaven.

Others find it easy to *imagine* that *they would* be liberal were they rich; and from their own imaginary benevolence are censorious in condemning those who give much to benevolent objects, but ought, in the opinion of those who know nothing of their means, to distribute more than they possess. Let us remember that it is a leading trait in the character of every true Christian to be humble, while he habitually does good unto all men, as he has opportunity; and especially to those who are of the household of faith. C. S. A.

[From the Rochester Observer.]

Extract from an account of a Revival of Religion in Whitehall, Washington Co. N. Y.

"A work of grace has commenced with power in this place. Sinners leave the meeting under deep conviction, asking what they should do to be saved. Eight persons, who attended the sanctuary on the previous Sabbath without hope, were on the Sabbath following rejoicing in the prospect of the bliss of heaven. On the next Sabbath, eight more had hopefully submitted to the Lord. The aspect of things had now become solemn as death, and for weeks appeared more like a funeral than any thing else. Meetings were thronged. Occasionally private praying circles, feeling something of the worth of souls, and the danger of their being lost, have continued, like our blessed Saviour, "all night in prayer," and some of the unconverted have awoke in the dead of night, under deep conviction, spending the rest of the night in prayer and supplication, finding no peace until they had made their peace with God. Others of the unconverted feared to close their eyes in sleep, lest an angry God should come out in judgment against them, and cast them with the rich man, where they would lift up their eyes in hell; and others, lest they should grieve away the Holy Spirit, and seal their endless ruin. Six individuals who have been for years cherishing a hope that they were on their way to heaven, but whose hope did not lead them to come out from the world, and dedicate themselves to God by a public profession of religion, have been brought to feel that they had been building upon a sandy foundation. Some of these have been driven almost to despair, but are now indulging new hopes, and are earnestly warning others to beware upon what foundation they are building their hopes of heaven. In some instances, pious parents have set apart a day for special prayer, have suspended all their ordinary business, called together their unconverted children, affectionately warned them of their danger, and informed them that the salvation of their souls, was the object for which they were to spend the day in fasting and prayer to the Lord of Heaven. Some whole families have hopefully passed from death to life; upwards of sixty have already, in the judgment of charity, become new creatures, and the work is still in progress.

"In some of the neighbouring towns, there are revivals more powerful still. The Lord is pouring out his Holy Spirit in West-Haven, Benson, Granville, Poultney, Hebron, Orwell, Shoreham, Cornwall, and other towns. For years past there have not been such showers of divine grace falling in this region. To God be all the glory. "S. W. M."

COMMUNICATION.

FOR THE WESTERN LUMINARY.

POPISH CEREMONIES.

The Abbe Dubois gives, Vol. 2, page 1, a very interesting account of the idle ceremonies, considered indispensable at the death of a Brahman or Bramin—an extract follows:

"When a Brahman is in extremity, and has but a little time to live, a space is prepared with earth, well spread with cow-dung, and strewed with the holy head of Dharba; over which a pine cloth is stretched. By this is understood, a cloth which has neither been worn, nor washed in suds. The dying man is placed on it at his full length, and another pine cloth is wrapped round his loins. This done they ask his permission to perform upon him the ceremony of expiation; which is to be performed by the Purohita, assisted by the chief mourner. The dying man having given his consent, the chief mourner brings on one plate, some small pieces of silver, or copper coin, on another the Akshata, the Landal, and the Panchakaryam. A little of this last is poured into the mouth of the dying man, and by virtue of that nauseous draught the body is perfectly purified. But this does not supersede the general cleansing, which is accomplished by the Purohita and the chief mourner going up to the dying man and making him recite, within himself, if he cannot articulate, the proper prayers, by the efficacy of which he is delivered from all his sins. But how shall we gravely describe the next ceremony? A cow is introduced with her calf, her horns decorated with rings of gold or brass, and her neck with garlands of flowers. A pine cloth is laid on her body, she is led up to the sick man, who takes hold of her tail; meantime prayers are sung, the amount of which is, that the cow may conduct him by a blessed path to the next world. He then presents the cow to a Bramin, a donation which is indispensable to enable the deceased to reach the lower region in safety, for in this way rolls a river of fire. Those who have made the gift of the cow to the Braman before they die, are met by one of those favored creatures, from the dwelling of the King of the lower world, the moment they arrive at the bank of the stream, and by her help they are enabled to cross without injury from the flames. On these occasions are prepared the gifts to be offered to the Brahmans, considered so acceptable to the Gods as to secure the dying man a blessed futurity."

The Abbe adds, in a strain of equal piety and humanity: "In admitting the absurdities of the Hindoo superstition in general, and that of the funeral rites in particular, we are not compelled, thank God, to insult over the blindness of those who have so erred. I view their conduct with eyes of compassion. Such, and lower still, perhaps, were our ancestors; and such would we ourselves have been, but for the undeserved gift of revelation, which the Father of Light has condescended to impart unto us in his infinite mercy, for the purpose of rescuing us from the thick darkness in which our forefathers were so long immersed, and exalting us to the glorious light of truth. Thanks without end be to him for these his inestimable blessings."

To illustrate the Abbe's observation, on the situation of our ancestors, I subjoin a death bed scene, such as it presented itself, about the middle of the sixteenth century, to the keen eye of Erasmus, but which, in the present, would be as heartily reprobated by the Catholic as by the Protestant.

"When the physicians had given my friend, George, notice of his approaching end, they retired, but did not leave the house till they obtained, partly by entreaties, partly by the promise of thirty masses, to be said for his benefit, permission to open the body. Bernard, the Reverend Father Guardian of the Franciscans was then called in to take his confession, which was hardly gone through when a crowd of the four orders of begging friars filled the room, thick as the buzzards round the fallen steed. The parish priest was then sent for to impart extreme unction, and the sacrament. But here a bloody fight was near ensuing between the priest and the monks, who seemed equally to disregard the presence of the dying man, and that of the Lord's body. The occasion was that the priest would not hold the confession valid, made to the monk, and refused to impart extreme unction, the sacrament, or even burial, except after hearing the confession himself, for, said he, I am the Parson, an account of my lamb must be given to my master, a thing impossible to one who knows not the secrets of his conscience. To this Bernard, and Vincent, a Dominican, opposed abuse, they called the parson, ass, pronounced him fit only to be a pastor for hogs. I, said Vincent, am a bachelor, shall soon be a licentiate, after which I expect the doctorial diploma; while you, far from being fit to probe the depths of a wounded conscience, can scarcely read the gospel—if so very curious, look first at home; seek there what is doing, and what the employment of your wife and bastards. The parson turned upon him fierce as a wasp: I, said he, will plait much better bachelors than you from bean stalks. When did those from whom you derive your order take the name of bachelors? When are you found at the bedsides of the poor? among those who cannot feed a pastor, your charitable assistance would be welcome; that should be your place, whereas you are never found except in the houses of the rich. None of you shall preach in my church while I am alive, and as for learning, I shall not seek for it from you. What is your business with the affairs of my house? What yours are, and how you deal with the nuns, is pretty well known, even to the vulgar, nor are the houses of the rich a whit the happier or the purer for your visits. Here the dying man, with difficulty obtained a hearing. Parson, said he, I will make a second confession to you, and before you leave the house you shall receive your fee for the tolling of the bell, the funeral dirges, the tomb, the burying, nor will I leave any reason to complain of me in this respect. It was impossible for the parson to be dissatisfied with such equity, only he muttered something about the confession, which, important as he before thought it, he now remitted to the patient. To what purpose should I fatigue both time and myself, said he, with the repetition? Perhaps he would have made his will more holily, if he had confessed in time, as it is you must look to that. The monks took this equity amiss, they did not like the parson to come in for a share, and he, having annointed the sick, given him the Lord's body, and counted out his pay, departed; when the place was supplied with a witness, for to the four orders of begging friars, was now added a fifth, the crossbearers by name. Against this, as an illegitimate, the other four arose, and fairly bore them down in dispute, by dint of numbers. Scarcely had they been driven from the field when the remaining four divided, Franciscans and Dominicans, against Augustines and Carmelites, and engaged with such fury that I feared that they would have come to blows. This was not in the sick man's apartment, but in one adjacent, whence he heard every word, for they did not perform in murmurs, but chanted full throat, till the patient, by his wife, desired the Augustines and Carmelites to depart; by which he assured them that they should lose nothing, their proportion of food should be sent them, and they with the fifth order, also, should attend the funeral, and receive an equal sum of money, but should not attend the general entertainment, for fear of contention likely to arise from their enmity. Bernard and Vincent alone now held the field, with some few of their companions, and even these two seemed to be deterred from an engagement by no better motive than the apprehension that they might lose all, by disputing the division. The will was now brought forth. By it his wife refusing to enter a monastery, was permitted to become a bequine, a kind of half-nun. The eldest son, equally bent against entering a monastery, was to go to Rome, there, by indulgence, was to take orders before the usual age, then to say mass every day for twelve months, for his father's soul, and every Friday to crawl up the holy steps upon his knees. The youngest son was dedicated to Saint Francis, the eldest daughter to Saint Clara, and the youngest to Saint Catharine of Lienna. This was all that could be obtained; for George had resolved to bring his maker into his debt, by parting his five survivors among the five orders of beggars, but the age of the wife, and of the eldest son, yielded neither to prayers or threats, in this holy mode of disinheriting. One twelfth of the estate was given to the wife, half to herself, half to the place where she professed, which was to take the whole if she should change her mind. Another twelfth fell to the son, if he became a priest, if he refused, it was to be divided between the Franciscans and Dominicans. Two were left to the monastery which might receive his younger son; as many to those in which his daughter entered; one twelfth to Bernard, another to Vincent; half another to the Carthusians for the participation in their good works; the residue was to be distributed among the poor, as might appear equitable to Bernard and Vincent. Bernard guiding the hand of the dying man, he now subscribed the will, thus: may the wrath of Saint Francis and Saint Dominic fall on those who dare change aught from hence, and his wife and children, giving him their right hands, swore to its due performance. The funeral pomp was then discussed, not without contention, at last it was determined that of each of the five orders of friars, nine should be present, in honor of the five books of Moses, and of the nine choirs of angels, each order bearing its cross and chanting funeral dirges. Besides relations, it was appointed that torch bearers, arrayed in black, in number thirty, (for our Lord was sold for as many pieces,) should attend, with twelve weepers, this last being in honor of the apostles. His body was to be deposited on the right side of the altar, in a marble tomb, on which his effigy, of same material, was to rest, with an inscription suitable to his dignity. His heart was to be deposited apart in the chapel of Saint Francis, his bowels being committed to the parson, to be honorably interred in the chapel, sacred to the Virgin Mother. George took care to appoint that Bernard and Vincent should draw lots for the post of honor in the procession, after them the rest should draw for their places, which otherwise would have been fought for. The parson and his clerks held the lowest place, for the monks would not suffer any other disposition. It was directed that the parish church should be honoured by a concert of music. But when we had come thus far the patient began to feel a chilly fit coming on, and it was plain that his end was at hand. It was full time to bring forth the Pope's diploma, in which the remission of his sins was promised, the terrors of purgatory were dismissed, and the acquisition of his property, however obtained, was justified. His wife's brother, a lawyer was present, and fancied that he saw a flaw in the diploma, which he mentioned, imprudently enough, for had he held his tongue, the man might have died without knowing it, and never been the worse: as it was, he seemed almost in a state of despair. Here Vincent acted the part of a hero, bidding George fear nothing, for I, said he, have power to correct errors or omissions in the diploma, and if that is deficient, I pledge my soul for thine, that thine may rise to heaven and mine sink to hell. The pledge did not seem secure, for we knew not but that Vincent's soul might be forfeited already, and, if not, we were equally ignorant whether the exchange would be valid. Whatever may be the event, the sufferer's spirits seemed to revive, and now the deeds were recited by which a community of all the good works performed by the four orders, and also the the fifth, was made over to George. The number of masses and Psalters appointed to attend the soul of the dead was immense, when those were stated the confession was repeated, and the benediction given. A hempen sheet was then spread on the floor, strewed with rushes, rolled up to the top, so as to form a kind of pillow. Ashes were then thinly scattered, and the dying man placed on them, covered with the coat of Saint Francis, which was first sprinkled with holy water and consecrated by prayer. The cowl was placed under his head, for it could not be put on, and with that were placed the diploma and the deeds, for they say that the devil has no power over those who die thus. A cross and a wax candle were then presented to the dying. Receiving the former, he said, I was once safe in war behind my shield, now I oppose this buckler to the enemy of souls; then, kissing, he places it on his left shoulder, taking the latter, he said, sometime I used my spear in fight, now I brandish this spear against my foe. These were his last words, but while he was expiring, Bernard hung over him on the right, Vincent on the left, each blest with powerful lungs. One held up the image of Saint Francis, the other of Dominic, the other monks dispersed about the chamber murmured psalms in a mournful tone. Bernard bawled aloud at his right ear, George, if now thou approves of what hath been done, turn they head to the right. Vincent hallowed on the other. Fear nothing George, thou hast Francis and Dominic thy defenders. Be secure. Think what a quantity of merit thou possessest, what a diploma; finally, remember my soul is pledged for thine in case of danger. If thou approvest of all this, turn thy head to the left. Again with a little clamour, he was called on by each to press his hand as a signal of approbation. Thus between turning the head from this side to that, and in pressing of hands, almost three hours were spent, till the patient beginning to gasp, Bernard rising up pronounced the benediction, which he did not complete before George expired."

With great reason may the Catholics, now free from these absurdities, consider Luther as their reformer, at least in some degree, and in justice to their church, be it observed, that a good man in those days made as easy a departure as in the present, especially if not overburthened with this world's goods; of which Erasmus, in the same dialogue gives an affecting example. Perhaps the difference of conscience may make as visible a distinction in the present day.

Bonaparte's uncle, Lucien, a man as respectable for piety as humanity, was bestowing, from his death-bed, his advice to his young relations, o whom, in default of their careless parent, he had been a father, when he was interrupted by Fesche, afterwards Cardinal, who brought with him all the apparatus needful for dismissing the soul in peace. He was sent away with little ceremony by Lucien, who continued, to the last, to comfort and advise the survivors with his usual serenity. Bonaparte's father had led a free life, and had pointed some petty squibs at Revelation; his death was a contrast to his brothers, for all the priests in Montpelier were too few for his support in the hour of death.

But while we pity our ancestors, we may enquire whether nothing of the same kind obtains among us, and whether all our sects have not some share of that kind of mummery which, in attending, encourages, and produces, death-bed repentance. Is not the idea of making a fine end as dangerous as prevalent? Amidst the numerous rules for living well, is there much said in Scripture about well-dying? And is dying well quite as good a sign as many make it? Cowper, the poet, a man of singular piety, died in despair. Dr. Johnson not much better. Could their end do away their former life, or can repentance, preceded by every vice, give hope for the departed. I remember a story, current among the vulgar, of a profligate, who died by a fall from his horse, but whose ghost comforted his pious sister, by telling her

I mercy sought and mercy found
Between the saddle and the ground.

Although I should not hesitate with Hamlet to pronounce that it was a lying ghost whom she beheld and heard, yet there are some who may give a dangerous attention to such ridiculous fables, as may teach them to defer to the last delirious hours of an unfeebled mind that hope which should have been diffused over the whole course of life.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, APRIL 28, 1830.

TO CORRESPONDENTS.

We agree in general with the views of "A," as expressed in his communication in regard to the evils, that would be likely to arise from the establishment of a General Assembly on this side of the mountain. But as such a movement is so very improbable, we think his alarm is disproportionate to the danger, and his language unnecessarily vehement and rather over-strained. We know of only one Presbytery recommending the above measure, and that one so situated as to be liable to be influenced in their judgment by local circumstances. We have no idea that the plan will meet with any encouragement in the General Assembly. The evils, that would soon result from the existence of two independent ultimate umpires in the Presbyterian Church in our country, are too obvious and too great to admit for a moment of the expediency of such a division of our highest ecclesiastical judicature.

AFRICAN EDUCATION SOCIETY.

In December last, a Society was formed at Washington city, called the "African Education Society of the United States." The object of the Society is to afford to persons of colour destined to Africa such an education in Letters, Agriculture, and the Mechanic Arts, as may best qualify them for usefulness in Africa.

SUNDAY MAILS.

It is said there are eight thousand postmasters in the United States. By the laws of the United States they are all required on oath to attend to the business of their offices *every day* in the week—in other words, they are all required on oath to disregard and profane the christian Sabbath. The friends of religion, of morality and of religious liberty have petitioned Congress to repeal the law making such a requisition, and have "Sunday excepted." The Reports of the committee to whom the petitions were refered, we gave in our paper week before last. We hope our readers have carefully perused them both.—If they have, we feel assured that no comment is necessary from us to show the sophistry, the weakness and absurdities, which characterize Col. Johnson's Report. One of the ablest editors in the United States, Mr. Walsh of Philadelphia, although unfriendly to the object of the petitioners, disapproves of this report as marked with incoherent and inconclusive reasoning, and pervaded with a spirit too inflamatory for the subject.

No one, who fears God and loves his country, should be opposed or indifferent to the object sought to be accomplished by the petitioners. The baneful influence of carrying the mail and opening of the post offices on the Sabbath is spread and spreading over all our country. Destroy the Sabbath and you destroy the sure foundations of our liberty and independence. We do not ask for the exercise of the civil power in the enforcement of the claims of God for the sanctification of the Sabbath. But we do ask, and as a christian nation, we may and ought to ask our legislators not to enact laws requiring *on oath* our citizens, who may be employed in the post-office department, to disregard the Lord's day, and openly profane it by the constant transaction of unnecessary secular business on that day.

Mr. Johnson's Report does not satisfy his own friends, much less does it satisfy the petitioners. If their petition be not granted this session of Congress, it will be renewed the next session. While the question is pending before Congress and before the public, christians should remember the source, whence all good influences and right thoughts proceed, and be earnest in their supplications to the Lord of the Sabbath that he would renew the hearts and enlighten the minds of those who are disposed to trample on his sacred day.

A friend has put into our hands the March number of the Religious Examiner, published at Washington, Ohio, and edited by Samuel Findley. This work is under the patronage of the "Associated Reformed Synod of the West." We were requested particularly to notice in this number a Review of Mr. Johnson's Report on the Petitions for the suspension of Sabbath mails. From it we give the following extract.

"The report now under review, taken as a whole, would have suited much better, the pen of a Voltaire, a Roseau, or a Baccari, the grand luminaries of the boasted age of reason; than an American legislator in the age of Bibles. It is, indeed, a tissue of misconception, misrepresentation, sophistical and inconsistent rant. The author has a sufficient share of natural and acquired ability to know, that even a spurious production, in order to give it currency, must have some semblance of authenticity. He knows well that sophistry itself loses a place in logic, as soon as you divest it of all mixture of truth. Hence, in order to gain influence to his production on the whole, he must of necessity concede the plain truth on certain points. Our design is to make his own concessions the chief criterion of our remarks.

"He admits that "the law, as it now exists, makes no distinction as to the days of the week, but is *imperative* that the postmasters shall attend at all reasonable hours, in every day, to perform the duties of their office; and the Postmaster General has given his instructions to all post-masters, that at post offices where the mail arrives on Sunday, the office is to be kept open one hour or more, after the arrival and departure of the mail."

"It is here admitted that the law, as it exists, makes no distinction as to the days of the week, but is *imperative* that the postmasters attend at all reasonable hours in *every* day.—This is the law that gives so much uneasiness to the great mass of conscientious and judicious citizens. This is this law which Congress has been again and again petitioned with an unparalled degree of earnestness to repeal. It is in the repeal of this law that our sapient Reporter tells us, "the religious zealots of our day, for want of argument, have called upon government to interpose its authority to settle their theological controversies." Though we do not suspect Mr. Johnson for concentrating all the intellectual talent of his day; yet we do suspect him for not exercising faithfully the amount of discernment that has fallen to his share, in giving this construction to the object of the petitions in question.—Though we deemed it our duty, and our privilege, to concur with the voice of our country, in forwarding a petition, praying the repeal of the above clause of the mail department law; and can clearly attest there was not the most distant thought, of calling upon Government to interpose its authority, to settle any religious controversy; yet it may be said, that amidst scores of petitions from different and opposite extremities of the United States—for aught we know such a thing may have been indiscreetly hinted at by some of them. On this point however, we have the testimony of one as intimately conversant with all the petitions as Mr. Johnson himself. It is that of Wm. McCreery from Washington, Pa. who reported on part of the minority of the same committee. Directly in the teeth of Johnson's most abusive representation of their object McCreery states—"The petitioners ask not Congress to expound the moral law; they ask not congress to meddle with theological controversies, much less to interfere with the rights of the jew or the Sabbatarian, or to treat with least disrespect, the religious feelings of any portion of the inhabitants of the Union; they ask the introduction of no religious coercion into our civil institutions; no blending of religious and civil affairs; but they do ask, that the agents of Government, employed in the post office department, may be permitted to enjoy the same opportunities of attending to moral and religious instruction, or intellectual improvement on that day, which is enjoyed by the rest of their fellow-citizens."—Here is naked fact: and that the object of the petitioners may appear undisguised, it is stated both negatively and positively. In the face of such testimony can Mr. Johnson's charge as quoted above, under existing circumstances, be any thing less than the voice of national invective, and slander, hurled with an unsparing hand upon her most upright and staunch citizens."

TO THE HONORABLE MR. JOHNSON OF KENTUCKY.

[We are requested to insert the following remarks, addressed to the Hon. Mr. Johnson, which, we observe, have recently been laid before him and the public in the columns of the Richmond Enquirer.]—*Southern Rel. Tel.*

I observe, sir, that in your report from the Committee on Post-Offices and Post Roads, to which had been referred petitions and remonstrances against the transportation of and opening the public mail on the Sabbath, you have chosen to understand the petitioners as requesting of Congress to settle a controversy between Jews, Sabbatarians and Christians, and to declare, by law, that the first day of the week is holy.

As you thus understand the petitioners, permit me to ask you, sir, whether that clause in our Constitution which says, "If any bill shall not be returned by the President within ten days (*Sundays excepted*) after it shall be presented to him, the same shall be a law," &c. settled any controversy in respect to the Sabbath? Certainly not—but it took care to provide that no religious scruple which a President might have as to that day, should be intermeddled with.

Does the regard which Congress pays to the Sabbath by not sitting on Sunday, settle any controversy about that day? Again I say no—but it certainly has respect to the opinion of those whose religion forbids them then to sit.

Does the law respecting the Federal Judiciary, which considers Sunday as a day in which no business is to be done in Court, declare that that day is holy? I think that the holiness of the day is not once mentioned in the law.

Are not the Executive Officers in our Federal Government, prohibited from serving the *ordinary process* of law on the Sabbath, to the end, that the citizens may not be interrupted in the exercise of their religion in whatsoever place they may choose to be!

If these things do not settle the controversy in respect to the Sabbath, neither would a law for closing the Post-Offices on the Sabbath, settle the controversy about which you have so many fears.

But if these things have settled the controversy, it is not now to be done, and you need not fear the consequences which you have made to arise from granting the prayer of the petitioners.

Suppose, sir, that Congress should pass a law requiring our Judiciary to hold their courts on Sunday. If I am not mistaken, it would drive our talented Judge who presides in our Supreme Court, and perhaps all the Judges from the bench—and suppose that thereafter a petition was presented to Congress, requesting that the Courts might be closed on that day, would you consent to join, not only in spurning it from your Hall, but charge the petitioners with designs assimulated to those of Judas Iscariot, to the framers of the Spanish Inquisition, and a long list of devils in human shape.

If, sir, you will understand the petitioners in respect to Sabbath mails, they mean that Congress has interfered with religion by the law in question, and they pray that that interference may cease by the repeal of that part of the law, which relates to the Sabbath.

By perverting the text, you have taken occasion to preach a long sermon about the mischiefs arising from the union of Church and State, of persecution, of Tyranny, &c. &c.; permit me to tell you that you have wasted your energies.—The lovers of the Sabbath know all these things as well as you do, and would shed the last drop of their blood, rather than consent that our rulers should have power over conscience, or meddle with religion in any shape.

A FRIEND TO LIBERTY OF CONSCIENCE.

From the Missionary Herald.

BOMBAY.

PRIVATE JOURNAL OF MR. STONE WHILE VISITING THE MISSION SCHOOLS ON THE CONTINENT.

February 10, 1829. Left home in the afternoon, attended by Ezekiel, a native Jew employed as a superintendent of our schools, and a Portuguese to take care of our baggage and cook my food. While my effects were conveyed to the boat, I spent half an hour with Mr. Trotter, of the custom-house, by whose kindness a boat was provided for me to Thull. The breeze was fine, and as soon as we had passed out of the harbor, I requested the passengers, all natives, twenty-five in number, to sit down and hear some *good news*, which the superintendent would read to them. They all set down and listenec with much apparent interest for nearly two hours, while the tract called "Good Tidings" was read, and while its truths were explained and enforced with much earnestness by Ezekiel. The natives said they never heard of Christ before. They seemed much affected while I preached to them concerning a crucified Saviour, and invited them to look to this Lamb of God, whose blood alone could procure them remission of sin. Though nearly all the passengers were respectable business men, capable of keeping accounts, yet not a single individual could read printed books; a circumstance which I much regretted, as it prevented them from receiving the Holy Scriptures. Native boys are thought to have a good education, when they have acquired such a knowledge of figures as to enable them to keep accounts correctly. Reading printed books constitutes no part of their education. I now speak of the middle and business class of natives. This shows the importance of our mission schools, in which the reading of printed books correctly and understandingly, is made a prime object.

At Thull.

I arrived at Thull at eight o'clock in the evening, and walked half an hour on the beach for religious musing, which was refreshing to body and spirit. The sea-breeze was pure and invigorating; a lofty grove near by was illumined by the wedding torch, and resounded with the music of nuptial festivity, which died away in the roaring surges along the beach; and as I turned my wistful eyes towards home, the lamps of the Bombay light-house seemed dancing on the blue wave; while over the whole scenery the moon diffused an influence, favorable to pious contemplation.

I received a hearty welcome to the hospitality of the puntogee's (or teacher's) house, a mean, dirty hut, and seated myself in the verandah occupied as a school-room. The puntogee is a Jew. He introduced me to his wife and children, from whom I received their best *salam*, a token of respect shown to superiors. It is made by putting the right hand to the forehead, and at the same time bowing the body near to the ground, and saying *salam*. While my tea was preparing, I wrote on my knee, as the house afforded neither chair nor table. A multitude of natives, men, women and children, called to inquire about the stranger, and take a peep at him; but I felt too much indisposed by the effects of sea-sickness to say much to them.

11. Rose at an early hour, and made an excursion through the village, to converse with the people and distribute books: spoke to several clusters of natives, all of whom gave a listening ear to the tidings of salvation. I did not expect to see females as well as males assemble to hear the Gospel, but was happily disappointed. Found comparatively few readers, and the greater part of these were taught in the school we have in this village. The great mass of the people in Thull will never hear the sound of the Gospel, unless they hear it from the voice of living preachers, or the lips of their children who receive instruction in our school. My breakfast consisted of rice, eggs, and milk. Afterwards I examined the school. Thirty-

nine boys and nine girls were present; several were kept away by the nuptial celebrations of their friends. Of those present, fifteen or eighteen boys and three girls were readers, most of whom had committed the ten commandments, and a catechism containing a summary of Christian doctrines and precepts. Several who cannot read can yet repeat the commandments and Lord's prayer. This school has been in operation six years, and is under the instruction of a Jew. It is a flourishing school, well worthy of the patronage of the good people of *Gilmanton*, N. H. to whose charity it owes its existence. Thull is a pleasant native village, situated on the sea-coast, twenty miles south of Bombay. It contains more than 3,000 inhabitants, of whom 150 are Jews, 50 Musselmen, and 100 Brahmins, and the remainder Hindoos of different castes: I think a female school might be established here. Near noon, notwithstanding the intense rays of a vertical sun, I walked a quarter of a mile to the beach to inhale the fresh air. Had a fine prospect of the forts and islands, and of the lofty hills which lie back of Thull. As I was returning, a respectable native came out of his house, invited me in, spread a cloth and pillows for me to sit upon, and introduced me to his mother and children—his wife being engaged in drudgery in the back part of the house. He discovered not a little pride in having me hear his boy, nine years of age, read a tract and repeat the commandments. He said he could not read himself, but his boy had been taught in our school, and from him he had heard much of our religion.

At Allabag.

Arrived at Allabag early in the evening, and took lodgings with Samuel, the teacher of our Jews' school in this city. On my way from Thull, I gave books to brahmins whom I met and who asked for them. So I would scatter the good seed by the way side, in hopes that some may escape the devourings of evil birds. The puntogee, a brahmin of the Mahratta school, called with many of his scholars, to pay their *salam* to *sahib*. He buried his wife a few weeks since, and now appears in a thoughtful state of mind. The village of Allabag rings with nuptial celebrations, as did Thull. No less than four splendid processions passed within the space of one hour. These weddings are very expensive, and keep the lower classes very poor. Samuel prepared warm water and washed my feet, according to the custom of the Jews here and in ancient times. This is very refreshing to one, who has travelled the sandy desert through the day. Here I find a chair and a table: these were furnished for the Hebrew school by the mission, the first, and probably the only ones I shall find in my tour.

12. Had but little sleep, in consequence of the numerous wedding processions, which passed within a few yards of my couch. One of these processions was most splendid: two hundred flaming torches changed the darkness of midnight into the brightness of noonday. It was escorted by a numerous band of musicians, attended by frequent salutes of a great gun mounted but a few rods from my lodgings. It was the marriage of a young ruler. Before breakfast, I made an excursion, accompanied by Ezekiel, spoke to several companies of from ten to thirty persons, and gave books to such as desired and could read them. During the morning examined our Mahratta school, under the instruction of a brahmin: present 71 scholars, including five girls: 25 were readers, most of whom had committed the commandments and catechism. I had an application for a girl's school to be established here. The boys' school room is commodious, open on three sides. It would make a convenient chapel where the Gospel might be preached daily to hundreds had we a preacher to stand there. I think Allabag presents an inviting field for a permanent mission It is situated on the sea-coast, 25 miles south of Bombay, and four south from Thull; lying open in the sea, beneath the shade of lofty cocoa-nut trees. It is the capital of the native prince, a place of considerable business, containing about 12,000 inhabitants, all Hindoos with the exception of about 150 Jews, 150 Musselmen, and 300 Goczooret. It has several Hindoo temples, and one mosque. Afternoon, examined the Hebrew school, which contains 25 boys and six girls. Though this school has been in operation only three and a half months, it has already 20 scholars who begin to read easy lessons in Hebrew. All these are Jewish children; and a more interesting group of children I have not seen in India. The little Jewesses are fine looking girls, for this climate

I made several excursions through the streets, and found many who were ready to hear what I had to say, and to receive books. Their great men in the civil department all treated me politely. Found a few brahmins, who were disposed to cavil and oppose; but as I did not well understand their objections, and had no time for a long argument, I requested them to hear what I had to say, and then judge whether it was good or not. I find that the tract called "The Three Worlds," written by Mr. Hall, silences them when they endeavour to maintain that they see and worship the true God in their idols. This, and one entitled "Glad Tidings," written by Mr. Newell, confound the brahmins very much.

At Nagav.

13. Left Allabag for Nagav at sunrise, where I arrived at eight o'clock, having walked four miles—found the school assembled. While my breakfast was preparing, I examined the two upper classes, and after breakfast the other two classes; 49 scholars were present, including seven girls. Only 13 were able to read. The school has been in operation but four months under the present teacher. On the whole, I think it promising. Nagav is situated on the sea-coast, equally distant from Allabag on the north, and Ravadunda on the south. The place is celebrated for the number of its learned brahmins. Having examined the school, I took my seat in the verandah, and, having placed a pile of books by my side, began to write. I soon had a multitude of natives mostly brahmins, around me, desiring books. Having heard them read, I conversed with them respecting Christianity. I gave books to those who promised to read them, and set thus from eleven o'clock till three in the afternoon, conversing and distributing books. One venerable looking brahmin, after having listened to the reading of the tract called "Glad Tidings," and my remarks upon it, said it was all good, and at the same time presented me with a fresh cocoa-nut, as a token of his respect and friendship; which I reciprocated by giving him a copy of John's Gospel, and "The Three Worlds." In my excursion through the village, several brahmins, on seeing me approach their houses, came out and requested books. and showed me very marked respect. A brahmin, who is the teacher of young brahmins preparing to officiate as priests in the temples of idolatry, requested four copies of Matthew's Gospel, equal to the number of his present pupils. He said he would have them read in them daily. On my expressing a doubt of his sincerity, he left me, but in a short time returned, accompanied by four fine looking young brahmins nearly men grown, and introduced them to me as his pupils. They expressed a wish to receive the books. I gave them four copies of Matthew, two copies of the ten commandments, one copy of the Three Worlds, and one of Glad Tidings. It was with regret that I was obliged to leave Nagav so soon, as it seemed a promising field of labor. I did not leave it, however, till I had put in circulation more than 100 tracts and portions of Scripture, and proclaimed the name of Jesus in the ears of hundreds.

(*To be continued.*)

From the New-York Observer.

MISSIONARY SPIRIT IN SWITZERLAND.

Our readers will remember, that several Swiss and German missionaries arrived at this port a few months since from Europe, on their way to the African tribes in the neighborhood of Liberia. They made a very favorable impression upon such of their Christian brethren as became acquainted with them; and considering the close connexion of the United States with the field which they had selected for their labors, it was deemed advisable by some of our citizens to say to the German Missionary Society, that if it should be thought expedient, these and other missionaries from the Basle Institution, might be taken under the care and direction of a Missionary Society in this country, which would be responsible for their support. To this proposition, Professor Blumhart replies in the following letter to A. Tappan, Esq., of New-York, dated at Basle, in Switzerland, January 20th. The fact stated by Professor Blumhart, that nearly every one of the forty students in the Basle Missionary Institution stands ready to encounter all the perils of the West-African climate, for the purpose of preaching Christ to the poor negroes, discovers a devotedness in the missionary spirit of Switzerland which is unequalled in any other country, and we believe has not been surpassed in any age of the church.

"When our German Missionary Society entered into the sacred work of missions, we had no other view but to give a suitable Christian education to a number of young Christian brethren who felt themselves pressed by the love of Christ, to be spent as a living sacrifice to the glory of God and the salvation of their lost fellow creatures in the heathen world.

Surrounded by the blessings of our good Lord, and supported by thousands of our awakening brethren on this continent, we felt it our duty to enlarge more and more the cords of our habitation, to increase the number of our pious missionary students, and to send out a little band of them to some degraded oriental churches, and some Mahometan tribes on the borders of Southern Russia and Persia. But though sometimes fully exhausted in our funds by our missionary engagements, we could not feel ourselves happy in the work as long as a most lamented race of mankind, a world of enslaved and injured negroes hungered in vain for the bread of life, because the dangerous climate of their country deterred the messengers of peace from their unhappy shores, whilst a pilfering army of selfish slave traders devastated all their moral and physical energies.

We now began to perceive clearly the way of our duty, and we resolved to follow it in the strength of our Heavenly Lord and Master. A number of cool observations, and a series of trials on the coast of Sierra Leone, made us believe, that the German bodily constitution, as well as the German simplicity of manners and life are peculiarly fitted to support the trials of the African climate. At the same time we think there are clear indications of the will of God in the prevailing spiritual tendency of almost all our missionary students to the African world. So strong is this tendency, that perhaps at this moment far the greatest number of them, let me rather say all of them, (there are now forty in our institution) would most willingly like soldiers of Christ take the small travelling bag on their shoulders, and sail over the great waters to the poor negroes in Africa, to eat a bit of bread and fruits with them in their wilderness, and to preach to them Christ the crucified Lord of Glory, as the only author and giver of salvation.

Now, my dear sir, we have begun this work of trials and dangers in the name of our Lord. We are prepared for a perhaps terrifying loss of precious life, but we feel it our Christian duty, not to risk less for the kingdom of Christ in Africa, than the ignoble horde of slave traders risk for their poor earthly profits. But on these dangerous out-posts of the camp of darkness, we feel that it is not advisable to have partakers of such a moral responsibility; for such a work all is depending under the grace of God, on the free will of our missionary brethren and their full confidence in the sending committee, with whom they have spent a number of their years. But the external wants of this African band are so great that we should be highly gratified if some Christian friends in America should feel themselves willing to contribute something of their means to an humble undertaking, which is worthy of a thousand lives.

Believe me to be in the bonds of Christian regards,

Truly and respectfully yours,
BLUMHART."

From the New-York Evangelist

WHAT IS A REVIVAL OF RELIGION?

Having seen the list of subjects proposed for discussion in the first number of the Evangelist, I beg leave to offer a few remarks on the first in order, viz.: What is a REVIVAL of *religion?*

A REVIVAL of *religion* is the *renewal* of those affections which were exercised by man in his *primeval state;* and which since the fall, are totally extinct in every soul, until renewed by the grace of God.

In the more ordinary use of the term, a *revival* is the first excitement of holy affections and holy actions in sinners; and the increase of those affections and actions in saints. This excitement, which constitutes a revival, is effected *invariably* by the Holy Spirit, through the instrumentality of gospel motives. There is not the shadow of an evidence derived either from facts or scripture, that a revival can be produced in any other way. Religion is *revived* in any and every heart, so far as holy affections are excited or revived; and it is self evident, from the very nature of the case, that there can be no revival in any heart any farther than there is an *excitement* of holy feeling.

I have often heard persons speak favorably of revivals in the abstract, who seemed to be greatly alarmed at the thought of an *excitement.* This, however, is as unphilosophical as it is unscriptural. A revival without an excitement is a contradiction of terms. Every person of ordinary theological acumen will perceive at once, that, although *every* excitement is not a revival, yet every revival is an excitement.

Others will allow of the propriety and necessity of some excitement, at the same time they are studiously laboring to prevent any *considerable degree* of it; and yet, as strange as it may appear, would wish to have it understood that they are quite desirous to promote the revival. This course of procedure is about as unphilosophical as it would be in the husbandman to fold up his arms in perpetual sloth, and then set himself to pray that he might be prospered in the labor of his hands; or, as if he were to cast his seed into the earth with one hand, and diligently pluck up every shooting blade with the other.

Excitement, not of mere animal feeling, but of very high and holy affections, is precisely what God requires. To look for a *great* revival, therefore, with but *little* excitement, is to look for more than a miracle, a downright absurdity.

A *great* revival in one heart, is the excitement of *high* and *holy* affections. A *great* and *general* revival, is the excitement of *high* and *holy* affections throughout community. Therefore to attempt the suppression of highly raised and holy affections, is to counteract a revival—the very thing which God requires at all times and in all places, and which the individuals supposed profess to be seeking.

And here let me repeat, that all excitement is not holy excitement; for sinners are often excited while they are possessed of no holiness at all; and even christians may be *greatly excited* ABOUT religion, without any considerable degree of holy affection. Holiness is made up of affections, and there can be no holiness in any case, without an excitement of holy feelings.

It may be asked, "Is it desirable that an excitement should be very great and general in a revival?" I answer, yes; the greater and the more general the better, if produced and controlled by the influence of truth.

CONCLUSIONS.

1. We learn one reason why some churches never have revivals of religion. They are looking, and perhaps praying and laboring, for a revival *without excitement.* The fear of *excitement* deters them from using those means which are absolutely necessary for producing a revival.

2. We learn why revivals, in many instances, are not *more general.* Efforts are successfully made to stay the spreading excitement; and this may be done with none other than the kind intention of preventing that which by many is supposed to be a great evil.

3. We see why revivals in some instances are not *more lasting.* The little spark of holy feeling which is kindled is carefully extinguished. If Christians would have a revival long continued, they ought to hold up all those *gospel motives* which are calculated to sustain and even increase the *excitement.*

4. We see the *inconsistency* of those persons who express their partialities for such revivals as are not attended with much excitement. In attempting to avoid some extravagances, which are liable to be connected with revivals, they run into an opposite extreme, equally *absurd*, and equally *dangerous.*

I did intend to make some remarks on *animal feeling*, but will defer them to a future number.

A FRIEND TO PURE PENTECOST REVIVALS.

From the New-York Evangelist.

ERROR.

The Baptist Tract Magazine for March, p. 205, gives the following as the statistics of the presbyterian Church: "1597 ministers, 2070 churches, 162,816 communicants—increase in 1829, 16,508, *including* 12,171 *infants!!*" The editor says his statistics of denominations other than his own, were taken from the Quarterly Register. On turning to that publication, p. 175, I find "Actual increase in 1829, 16,508; baptisms in 1829, 3,982 adults, 12,171 infants." I have no idea that the editor intended to misrepresent the truth. He only understood the language of another denomination by the usages of his own, and thus concluded that the "increase" was the same with the "baptisms." The fact is, however, that no protestant pedo-baptist churches within my knowledge, ever reckon baptised infants among the numbers added to the church. Of course the 16,508 were adults admitted to communion. Adults who have not been baptised, receive that ordinance on joining the church By subtracting the 3,982 baptised adults from the total 16,508, we shall have 12,626, who joined the church, having been baptized in infancy. It is not unworthy of notice, that about three fourths of the whole number of conversions among the presbyterians should have received the seal in this manner.

PEDO-BAPTIST.

From Wilcox's Sermon.

A YOUTH HURRIED INTO ETERNITY.

Not long since, a young man in the vigour of health, with the fairest prospect of a long and prosperous life, was thrown from a vehicle, and conveyed to the nearest house, in a state that excited instant and universal alarm for his safety. A physician was called. The first question of the wounded youth was, "Sir, must I die! must I die? deceive me not in this thing." His firm tone and penetrating look demanded an honest reply. He was told that he could not live more than an hour. He waked up, as it were, at once, to the full sense of the dreadful reality. "Must I then go into eternity in an hour? Must I appear before my God and Judge in an hour? God knows that I have made no preparation for this event. I knew that impenitent youth were sometimes cut off thus suddenly, but it never entered my mind, that I was to be one of the number. And now what shall I do to be saved!" He was told that he must repent and believe on the Lord Jesus Christ. "But how shall I repent and believe? Here is no time to explain the manner. Death will not wait for explanation. The work must be *done.* The whole business of an immortal being in this probationary life is now crowded into one short hour—and that is an hour of mental agony and distraction." Friends were weeping around, and running to and fro in the frenzy of grief. The poor sufferer with a bosom heaving with emotion, and an eye gleaming with desparation, continued his cry of "What shall I do to be saved?" till, in less than an hour, his voice was hushed in the stillness of death.

"THE OLD MEN HAVE DONE IT."

Bedford Co. Va.

MR. EDITOR,—You will remember the three old men, who offered to help our Bible Society, to supply the County.—Perhaps some of our readers smiled and said "the old men have only become a little enthusiastic—their old hearts will soon cool—it will be all talk;"—such readers were mistaken. Each of the old men took his district, and, I believe, they have gone *fully through*, visiting every family, except a few where they *knew* there were Bibles.

One of them (Father Mitchell,) *aged eighty-two*, has distributed nearly sixty—the others, I know not how many.

Can the young men, to whom John wrote because they were '*strong*,' give as good an account of their strength?

Let every body tell every body else, that "*the old men have done it*," and then, perhaps, somebody will feel——ashamed. R.

Southern Rel. Tel.

AN EDITOR WITH HIS MASK OFF!

In January last, a paper was commenced, entitled, "the New York Amulet and Ladies Religious Chronicle." This is a *universalist* publication, and was so announced in those copies of the first number which were sent to *Universalists;* but the articles revealing the cloven foot was taken out of the copies sent to persons of other denominations, and the space filled with unexceptionable matter. By this stratagem, worthy of the faith of a Universalist, many editors, not suspecting the craft had put on the mask, noticed the new paper, and recommended it to the public. The editor of the Amulet says that there are several other universalist papers on the *same plan.* T. FISK is the editor of the "*Amulet*"—he is also the editor of "PRIESTCRAFT UNMASKED!" *Is this the way he* UNMASKS *others?!*

We would respectfully suggest to these editors that the Bible fully and clearly supports the old maxim—"*Honesty is the best policy;*" and that if they understand and believe this book, they will be convinced that every fraud will one day, be detected, and every mask, which sin wears, *torn off.—South. Rel. Tel.*

For the Western Luminary.

ANOTHER WARNING TO DRUNKARDS.

The writer of this narrative in travelling through Spencer county, Ky. about the last of January, found a man beastly drunk, who had fallen from his horse, and was laying on his back with one foot in the stirrup and his head in a branch, nearly covered with mud and water. I extricated him from that awful condition by the help of another man, and left him in the hands of a merciful providence. In a few days following that, I met the same man on the road, and after the common salutations asked him if he had any knowledge of a man in his neighbourhood hanging and likely to drown at the same time. The man seemed surprised, said he had no knowledge of the fact. I told him that I could say to him as Nathan said to David, thou art the man. He said it could not be so. I convinced him that it was the fact, I then intreated him with all the tenderness that I was capable of, and by the tender mercies of God that, he would abstain entirely from the use of ardent spirits. He acknowledged my advice was seasonable, but said he could not promise for fear he might break it. We parted; I heard nor knew any thing more of him until a few weeks since the awful tidings reached me that the same man was actually (in a fit of intoxication) drowned, and in about five days afterward was found four miles below the place where he attempted to cross the creek, hanging by an arm and leg between two large logs in a pile of drift.

April 6th, 1830. J. C.

INFIDEL LIBERTY AND EQUALITY.

The following extract shows what sort of liberty and equality are desired by the infidel party in the United States. Should their desires be accomplished; should the present generation die off at once; and should the property now possessed by those who have acquired it, be distributed in equal portions to the rising race, we inquire, would they retain it? All must thenceforth be equally sober, industrious, frugal and attentive to business, or inequalities would begin to prevail, because the hand of the diligent maketh rich. If one is a spendthrift, and squanders his estate, others will gain it; unless all, despairing of any reward for their labour, in their own possessions, should become vagabonds together. If men may not labour for themselves, they will soon become savages.—*Philadelphian.*

MECHANIC'S MEETING.

"At a numerous meeting of *Mechanics and Working men* of the city of New-York, held pursuant to public notice, at Wooster Street Military Hall on Monday the 19th day of October last, Isaac Odell was called to the chair, and Wm. G. Tilon, and R. D Owen were appointed secretaries. Whereupon a report and resolutions were handed in by J. C. Stanley, Chairman of the Committee of Fifty, appointed by a very large meeting of Mechanics and Working Men, held at the Bowery long Room on the 28th of April last: which Report and Resolutions, after having been read, were unanimously adopted and are as follows:

* * * * * * * *

Your Committee, therefore, feel that all human society, our own, as well as every other, is constructed radically wrong; that in the first foundation of government in this State, the division of the soil should have been equal, *at least* among families; and that provision should have been made, (if property must descend in a family line) that it should descend in an equal manner, instead of having been placed at the disposal of the caprice of testators. They even go farther, and say, as their opinion, that inasmuch, as the people resident on the soil at the first formation of our government, had equal rights thereto, as individuals and *not as members of families;* so also had their immediate successors the same right.

But though, as your Committee believe, it is to this unnatural and unequal organization of society, that we are to look for the prime sources of all our oppressions, still your committee are sensible that this fountain of your distresses is not to be dried up, but by a Revolution; a civil Revolution it is true, since three hundred thousand freemen in this state, have the power, through their votes, at the ballot boxes, to bring it about, without resorting, as most other countries must do, to the use of the bayonet.

But although your committee are sensible that until a revolution take place, such as shall leave behind no trace of that government which has denied to every human being *an equal amount of property on arriving at the age of maturity;* and previous thereto, *equal Food, Clothing, and instruction at the public Expense*, nothing can save the great mass of the community from the evils under which they now suffer; still, they are also sensible, approaching as we do, the era of our annual elections, that there is an opportunity afforded us, of abating, of assuaging, of preventing the *aggravation* of our calamities, by repairing to the polls, and there electing, if we can, men, who from their own sufferings, know how to feel for ours; and who from consanguinity of feeling will be disposed to do all they can to afford a remedy."

From the New-York Evangelist.

DUELLISTS DEGRADED.

It must be grateful, we think, to the feelings of the more civil and refined classes of society, to know, that public sentiment is setting very heavily against the barbarous practice of duelling. The practice is infamous in the extreme; and in repeated instances is the result of a temerity which ought to pass away with the years of boyhood. Miserable indeed must be the standing of that man in society relatively, whose tenure on a good reputation is so slight as to be endangered or lost in consequence of refusing to jeopard his life in a duel. No small degree of excitement has been produced by the fatal encounter which recently took place between Hunter and Miller in Philadelphia, and in which the latter fell. The decided disapprobation expressed by President Jackson against the individuals engaged in this bloody affair, deserves the highest commendation of every good citizen in the United States.

Our readers will doubtless be highly gratified in reading the following "official document" relating to this event.

Navy Department, March 30th, 1830.

Sir—It has been proved to my satisfaction that Lieutenant Edmund Byrne, and Hampton Westcott, passed Midshipman Charles H. Duryee, and Midshipman Charles G. Hunter, of the United States Navy, were recently concerned in a DUEL, which took place between the last named officer and William Miller, Jr. of Philadelphia, which resulted fatally to the latter. I respectfully recommend to you, that the names of the said officers, Edmund Byrne, Hampton Wescott, Charles H. Duryee and Charles G. Hunter, be erased from the list of officers of the Navy of the United States.

I am, very respectfully, &c.

JOHN BRANCH.

To the President of the United States.

Let the above named officers of the Navy be stricken from the Roll.

ANDREW JACKSON.

ANOTHER THEATRE BURNT!

Theatres, as we have before remarked, seem to be destined to destruction. Another has been destroyed in London: About 2 o'clock on the morning of the 16th of February, the English Opera House, and all its furniture, articles of scenery, decorations, dresses, &c. &c. were consumed. Nothing was insured; and nothing was saved; the loss of property is represented as immense.

The commanding officer at fort Mitchell, Majar P. Wagner, has issued an order, in pursuance of instructions from the War Department, for all white men living in the Creek nation without permits, or who are not married to Indian women, and entitled to remain there under their laws, to leave the Indian country by the 25th inst. Those who fail to obey the order, are to be arrested and delivered over to the civil authorities of Alabama.

FOREIGN NEWS.

Spain and Mexico.—A London paper remarks, that intelligence has been received by government, of new preparations in Spain for an invasion of Mexico. The Spanish government deny that they have any such object in view; and state that they are merely sending troops to the Havana to protect Cuba against any attempt of the Mexicans, or a revolt of the colonists. Vessels have been engaged already to take out 3,000 troops to the Havana, and 2,000 to Manilla.

A suspension bridge is about to be built at Bristol, England, over the Avon, to be constructed at a height of 210 feet above high water mark. It will be carried from the summit of St. Vincent's Rocks, on the Gloucestershire side of the river, to a point of rock in Leigh Woods, on the Somersetshire side.

Mr. B. Grant, has given notice in the House of Commons of his intention to bring in a bill for the removal of the civil disabilities of the Jews.

It is said that the Duke of Wellington, although he refuses to make the removal of the civil disabilities of the Jews a government question, does not intend to oppose it, if warmly recommended by the House of Commons, with the necessary securities, as in the case of the Dissenters.

Among the new publications advertised in London, we observe "A Review of Capt. Basil Hall's Travels in North America. By an American."

It is now universally admitted that Prince Leopold is to be the new sovereign of Greece. The London Courier speaks of Leopold's appointment, "as a fact within its knowledge,' and says that the arrangements are definitively completed and ratified. He is to have the title, it is said, of Sovereign Prince.

Emanual J. West, Esq. United States Charge d'Affaires, was landed at Rio Janeiro, from the ship Alfred, February 6th, in bad health, and died on the 10th.

AGENCY.

THE undersigned offers his services to his friends and the Public generally as Agent for the transaction of business with the United States Branch Bank in this place, or with the Agents of the Banks of the Commonwealth and Kentucky in this District, or with individuals; and in making collections, remittances, &c. &c. His long established reputation will, he trusts, render any other pledge or reference unnecessary.—His charges will be moderate, varying from ¼ to 1-2 per cent according to the trouble and responsibility attending the transaction. Letters post paid will be promptly attended to. D. A. SAYRE.

Lex. April 21—42—tf

P. S. He has removed his office to his house at the intersection of Short Street and Poplar Row, lately occupied by the Com'th. Branch Bank and the Bank of Kentucky, and directly opposite to Moore's Inn.

FEMALE ACADEMY.

AN Academy exclusively devoted to the education of females, located in a very eligible part of the town of Paris, Bourbon County.

This institution is under the care and administration of JOHN TODD.

The public are advised, that the sessions of this school are settled to commence on the 1st of May, and the 1st of November, and to continue five months each.

Terms are forty-five dollars per session for boarding and tuition; or twelve and a half for tuition only. In all cases payment quarterly in advance.

Those who wish it, may upon application, obtain a list of the books used in the different departments, and furnish themselves; but where this may not be done, the Instructer will consider it as an expression of the will of parents, wardens, &c. that he should open for them an account with his booksellers, for all books and stationary that may be needed.

Paris, Ky. April, 19, 1830.—3t*.

CLELAND'S HYMNS,

3D EDITION—ENLARGED,

FOR sale at the office of the Western Luminary, Lexington,—and at Morton & Co's. Book-Store, Louisville, Ky.

Price $6 per dozen—62½ cents single.

Lexington, Ky. Feb. 17, 1830.

POETRY.

From the Columbian Star and Christian Index.

MEEKNESS.

There grew within a forest wild
A lowly little flower,—
Which human hand had not defil'd,
Or pluck'd before its hour.

A sturdy oak, grew near its root,
And overtop'd its head,
And proudly sought, a mean dispute,
To rob it of its shade.

"You sap the moisture from the ground,
And leave no food for me;
I claim the right of all around."
Thus spake the haughty tree.

"Hail lofty monarch!"—said the plant,
"I hope you'll generous be;
I ask not *all*. I only want
The shelter of some tree,

From chilling winds,—which spread around
Destruction's dismal blight,
From sultry Suns, which scorch the ground
With their intenser light—

A shelt'ring bough, to keep the ray
From parching me to death,
To shield from winds, which might decay
A flower, by every breath.

The moisture's small I take from thee,
Thy roots I'll not molest;
My time is short, on earth to be—
Soon sink I into rest."—

"Hold! foulest urchin—stop thy speech,
I reign in power—am free,
Dar'st thou, mean *herb*, thus to beseech
The friendship, of a *tree*!"

Thus did the oak in wrath reply
To all the flower could say,
"I'll crush thy growth,—I do defy
All heav'n to stop my way."

Just then a raging tempest came—
It blew upon its head,
The forest shook, and its whole frame
Seem'd awfully dismay'd.

It struggled—but it weakened fast,
Lost all its power—and cried,
I'm conquer'd by that very blast
I recently defied.

Ah humble floweret—beauteous form,
Thou'st lost thy boasting foe,
The proud one's conquer'd by the storm—
Canst thou no longer grow?—

O yes,—the hand that gave thee life
Can also give thee shade;
In every elemental strife,
Will keep the plant he made.

A shelter, and a shade will give
From arid ray, and storm,
'Midst all thy dangers, He shall live
The keeper of thy form.

Thus in the wilderness of woe,
The humble Christian's lot,
Is curs'd by many a wicked foe
Who hath his God forgot.
R. C. B.

MISCELLANEOUS.

From the Christian Mirror.

LITTLE STEPHEN.

You will recollect, kind reader, that sometime ago I told you about little Stephen, and promised at some future period, to tell you more about him; and I will now fulfil my promise.

"I'd rather go to the Sabbath School, than go to meeting," said Stephen, addressing his mother, "for I dont know the meaning of one half the minister says."

"You must'nt expect, my child, to learn everything at once;—as you grow older, and pay more attention to what you hear and read, and try to understand, you will have but little difficulty in finding out the minister's meaning.—You know your Sabbath School teacher instructs none but children, and he can adapt his language to the capacities of a child: but a minister has many grown up people to preach to, and if he used such language as your teacher, they would probably be more dissatisfied than you."

"Well I can understand then, when I grow up to be a man, can't I?"

"To-be-sure you can...and I hope always to see you as attentive as you were to-day. As you can understand your teacher so well, will you tell me of something that he said this morning?"

"O, yes!—he said that I must be renewed in heart, else I should be shut out from heaven through all eternity. And what do you suppose he said was the meaning of being renewed in heart? It is the same thing as being born again, of which our Saviour spoke, to Nicodemus. the ruler of the Jews. With a new heart, I should love God, pray every day, and love the Bible, and all my friends, and every body."

"And you want to become a Christian, dont you, Stephen?"

"That I do, mother; for then I should be prepared to die, and not be afraid of death, as Sir Francis Newport was, whom you know I read about in a tract, which my teacher gave me."

"But when that man was young, like you, he *had* religious instruction, but he mingled in the society of those who disbelieved in the existence of a God, and they led him astray; and instilled into his mind their unholy principles, which he retained till it was too late to seek forgiveness of his offended God;—and when I think of his religious privileges in youth, and how many ways there now are to take off one's attention from religion, my thoughts turn to you, and my heart almost aches for fear *my* son will slight all his instructions, and at last die the awful death of Francis Newport,"

"Fear not for me, mother, I am determined to obey you and my teacher, and begin early to serve the Lord."

"Could I feel assured that you would love and do the will of God, I should be truly happy...could rejoice. You are now but six years old; and children often change their minds many times before they approach the age of manhood. But if you will now devote yourself to the service of the Lord, and give to him your whole heart, become indeed a Christian, I should not fear but you would continue faithful unto death. If we are only serious, and have not a change of heart, we cannot go to heaven, but must sink to that world of despair, where joy and peace are never known."

"I wish my associates and friends would obey God, and then after death how happy we all should be in the other world."

"You should, my child, set before them a good example, and when you see them doing any thing that's wrong, tell them modestly, of a God who seeth all their actions, and marks them down in his remembering book."

"That is what my teacher said today—he always tells me that I must reprove those who do wrong...but I am almost ashamed to tell you that I never have; but hereafter I will, and be very careful that I act up to what I say. Hark!—sister calls me, to take turns in reading our Sabbath School book, and we'll mark down every hard word, for you to explain to us, when we're done reading." S. D. O. C.

From the Portland Courier.

PARENTAL GOVERNMENT.

In former numbers, I have spoken much of the influence of parental example on the principles and conduct of children. But when I reflect on the injudicious course pursued by most families in our large towns, these remarks seem almost superfluous. It would seem that parents, instead of esteeming it not only a duty, but a pleasure, to have their children with them as much as possible, are only anxious to keep them out of the way, or to use their own words, "keep them out of doors, to get rid of their noise, and the trouble of answering their questions." Badly as this reason looks upon paper, it is an excuse, I have often heard given by parents, who professed great anxiety that their children should receive not only a moral, but a religious education; parents, whose children could answer the most abstruse questions in theology, but would not hesitate to violate the simplest and plainest principles of *right* and *wrong*. Nor is this strange; for if the example of the parent were ever so perfect, the child has but little opportunity of perceiving it. I will confine my remarks principally to boys, in this article. At two years and a half or three years old, they are sent to school, where fifteen or twenty little creatures of their own age and a few years older, are confined together six hours in a day, for the purpose of learning their letters, which every good mother ought to teach her child herself, that it may be as long as possible under her own eye. As they become older or deeper learned in the mysteries of reading, they are removed from this to higher schools, according to the humour of the parent, or the progress of the child in learning. When they are not in school, they are permitted to play about the streets, where they are continually exposed to the contaminating influence of boys older and more vicious than themselves, by whom they are taught all the little arts of falsehood, prevarication, and deceit, and to play truant with such dexterity as never to be discovered, besides the thousand petty subterfuges, that are to initiate them into the school of vice. Against all this mass of evil there is only the antidote of an occasional word of exhortation from the parent, or a punishment when the child is detected in any action indicative of early depravity. Now if the child become profligate and abandoned, whose is the fault? The parent who has thus neglected his duty cannot surely be guiltless. If he has thus abused the talents given by his master, he can hardly expect the reward of well done good and faithful servant. Yet this is the way that parents, from selfishness, indolence or some motive equally unworthy, too often bring up their children, in our populous towns, where from the numerous temptations to which boys are exposed, they ought to be doubly watchful. And not only do they permit their children to play about the streets in this way, but I have seen mothers, when their sons returned from school, give them something to eat, with the remark, "now run out and play till dinner is ready." No wonder that we hear of thieves, gamesters, and profligates, who have hardly completed their fifteenth year. If parents cannot educate their children at home, they should never permit them to play in the streets between the hours of school. When I have urged this remark upon parents, I have always been answered, that their children could not be contented at home. If this is the case it surely implies no compliment to the mother. But I know from experience, that if a mother is attentive and affectionate to her children, they will not only be contented, but happier in her society, than with any one else. She will invent a thousand little schemes for their amusement and instruction. She will kindly attend to, and answer their thousand little question; she will teach them to draw figures upon a slate or paper; she will act the part of *Peter Parley*, and tell of her travels, and the little adventures, that have befallen herself. She will write them letters adapted to their comprehension, even though the child may be too young to read them himself. I have done this myself, as a reward to a child but four years old, who has preserved the letters with more care than his most favorite toys. Indeed so happy did this reward always make him, that he once asked me *"if I did not think we should have letters in Heaven."* But it is unnecessary to enumerate the many rational amusements, that will at once suggest themselves to the mind of every mother anxious for the welfare of her children. E.

SITUATION OF HEATHEN FEMALES

BY MRS. JUDSON.

"In the land of my birth, rendered doubly dear from the long entertained thoughts of never again beholding it; in the country favored by heaven above most others, it is with no common sensations, I address my female friends on this most interesting subject. Favored as we are from infancy with instruction of every kind, used as we are to view the female mind in its proper state, and accustomed as we are to feel the happy effects of female influence, our thoughts would fain turn away from the melancholy subject of female degradation; and female wretchedness.

"In Bengal and Hindostan, the females in the higher classes, are excluded from the society of men. At the age of two or three years, they are married by their parents to children of their own rank in society. On these occasions all the parade and splendor possible are exhibited; they are conducted to their father's abode, not to be educated, not to prepare for the performance of duties incumbent on wives and mothers, but to drag out the usual period allotted in listless idleness, in mental torpor. At the age of thirteen, fourteen, or fifteen, they are demanded by their husbands, to whose home they are removed, where again confinement is their lot. No social intercourse is allowed to cheer their gloomy hours; nor have they the consolation of feeling that they are viewed even by their husbands in the light of companions. So far from receiving those delicate attentions which render happy the conjugal state, and which distinguish civilized from heathen nations, the wife receives the appellation of my servant or my dog, and is allowed to partake of what her lordly husband is pleased to give at the conclusion of his repast! In this secluded, degraded situation, females in India receive no instruction, consequently they are wholly uninformed of an eternal state. No wonder mothers consider female existence a curse; hence their desire to destroy their female offspring, and to burn themselves with the bodies of their deceased husbands. This last circumstance might imply some attachment, were it not a well known fact that the disgrace of a woman who refused to burn with the corpse of her husband is such, that her nearest relation would refuse her a morsel of rice to prevent her starvation. Thus destitute of all enjoyment both here and hereafter are the females in Bengal.

Snch is their life, such their death—and here the scene is closed to mortal view! But they are amiable, say some, and destitute of those violent passions which are exhibited among females in our own country. My beloved friends, be not deceived. Who ever heard that ignorance was favorable to the culture of amiable feelings! Their minds are in such a state of imbecility, that we might hope to find at least an absence of vicious feelings. But facts prove the contrary. Whenever an opportunity for exhibiting the malignant passions of the soul occurs, human nature never made a more vigorous effort to discover her odious deformity, than has been observed in these secluded females.

ELOQUENT EXTRACT.

Religion.—Religion is not a ceremony or a name. It is a deep sympathy binding down the soul to allegiance, and to love. It is the cure of the heart, the consecration of our faculties, and of our affections to the Benefactor by whose hand we were created, and under whose benignant influence we still live, move, and have our being And as such it is a matter of distinct consciousness. Who doubts of the existence of his affection, and his fidelity as exercised towards his fellows? And why not this affection, and this fidelity be as much the subject of certainty and of consciousness when exercised towards God? It is such, and at this moment amidst all the shades of human character in Christendom, there are but two classes of men, those who love Christ, and those who love him not. Those who love him, act as reasonably towards him as towards others. Because they love him, they think of him, they study to please him, they draw their strength, their hope, their tranquility, and their purity from his inexhaustible fulness. It is not with them a matter of indifference whether or not his name be profaned, his regulations set at nought, his cause on earth opposed. "Unto you that believe, he is precious." Hence with some persons godly anxiety is a reasonable sensation, and the hopes of eternity enter into all their calculations of human felicity. But with those who love him not, no such godly anxiety exists. They have no sympathy in his laws, no delight in his service. To lull the reproaches of conscience, and to throw some rays upon the darkness of the future, they may often appear as his worshippers, yea, they may kneel at his altar, and partake of the emblems of his body, and of his blood; but they may have no real attachment to his person and to his cause. They live happily with his foes, they sport with his laws, they make their convenience, or their pleasure, the standard of their religion. They sometimes say, "Lord, Lord," but they make no heartfelt effort to do the thing which he says. But how fearful is the delusion which such religionists practice upon themselves! What a cruel pang of disappointment will one day fasten upon their souls. "God is not mocked, whatever a man soweth, that shall he also reap." Christianity in a renewed mind, is any thing but a cold and reluctant obedience extorted by terror. It is the voluntary submission of the heart, to the wisest and kindest friend. It is the free and high anticipation of everlasting felicity in his presence. Looking for that blessed hope, his eyes are fixed upon it, his interests are comprised in its veracity, his affections are embarked in its accomplishment. The world is not his home, nor its enjoyments adequate to sustain his peace. This scene is fading and defiled; its snares are many, its paths are rugged, its arrows are frequent. His feelings are those of an exile, who amid various comforts still thinks of his home, his country and his friends.—The hope of his return gilds the intermediate hours of his existence. He fulfils his duty, he refreshes his spirit by the objects of beauty or interest around him; but his affections cling around his native shore. To that unforgotten scene, the needle of his heart hourly tends. Thus it is with the Christian on whom the mercy of God is exerting its sacred and purifying influence. Religion is to him not the cold balance of certain restrictions and certain comforts, but the warm acknowledgement of infinite obligation and everlasting love.

LOOKING TO CHRIST.

Dr. Payson in the Conference Room.

"Suppose professors of religion to be ranged in different concentric circles around Christ, as their common centre. Some value the presence of their Saviour so highly, that they cannot bear to be at any remove from him. Even their work they will bring up, and do it in the light of his countenance; and while engaged in it, will be seen constantly raising their eyes to him, as if fearful of losing one bean of his light. Others, who, to be sure, would not be content to live out of his presence, are yet less wholly absorbed by it than these; and may be seen a little farther off, engaged here and there in their various callings, their eyes generally upon their work, but often looking up for the light which they love. A third class beyond these, but yet within the life-giving rays, includes a doubtful multitude, many of whom are so much engaged in their worldly schemes, that they may be seen standing sideways to Christ, looking mostly the other way, and only now and then turning their faces towards the light. And yet farther out, among the last scattered rays, so distant, that it is often doubtful whether they come at all within their influence, is a mixed assemblage of busy ones, some with their backs wholly turned upon the sun, and most of them so careful and troubled about their many things, as to spare but little time for their Saviour.

"The reason why the men of the world think so little of Christ, is, they do not look at him.—Their backs being turned to the sun, they can see only their own shadows; and are, therefore, wholly taken up with themselves. While the true disciple, looking only upward, sees nothing but his Saviour, and learns to forget himself.

"The growth of grace in the heart may be compared to the process of polishing metals.—First, you have a dark, opaque substance, neither possessing nor reflecting light. Presently, as the polisher plies his work, you will see here and there a spark darting out; then a strong light, till by and by, it sends back a perfect image of the sun which shines upon it. So the work of grace if begun in our hearts, must be gradually and continually going on; and it will not be completed, till the image of God can be seen perfectly reflected in us."

HOW SCHOLARS ARE MADE.

Costly aparatus and splendid Cabinets, have no magical power to make scholars. In all circumstances, as a man is, under God, the master of his own fortune, so he is the maker of his own mind. The Creator has so constituted the human intellect, that it can grow only by its own action, and by its own action it will most certainly and necessarily grow. Every man must, therefore, in an important sense, educate himself. His book and teacher are but *helps*; the *work* is his. A man is not educated until he has the ability to summon, in an emergency, all his mental powers to a vigorous exercise to effect his purposed object. It is not the man who has seen most, or has read most, who can do this; such an one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts.—Nor is it the man who can boast merely of native vigor and capacity; the greatest of all the warriors that went to the siege of Troy, had not the pre-eminence, because nature had given him strength, and he carried the largest bow, but because self-discipline had taught him how to bend it.—*Hon. Daniel Webster.*

CONSCIENCE.

The following letter, addressed to a gentleman in Farmville, Va. enclosing 100 dollars, has been received by the person to whom it was addressed:—"For about 70 dollars stolen from your large iron chest box, in Manchester, a number of years ago." The sum received, exactly covers principal, interest and postage.

GREENVILLE FEMALE ACADEMY,

HARRODSBURG, KY.

WILLIAM D. JONES,

HAS purchased, and is now fitting up, the Greenville Springs, and will open a Female Academy on the first Monday in May next. This establishment and its advantages are too well known to the public to need particular mention. The studies of the young ladies who may be committed to his care will be constantly conducted by himself Having determined to engage in the instruction of Females, from a conviction of the extensive sphere of usefulness which it offers, he will use every effort to make his institution as permanent and as extensively useful as possible. His own interest, the usefulness and reputation of his school, he deems are sufficient pledges for his strict attention to his pupils. The following will be the course of studies:

First Class—Reading, Writing, Spelling (with definitions,) Mental Arithmetick, English Grammar with exercises, &c.

Second Class—Reading and Arithmetick continued; Geography, History, ancient and modern, Rhetorick, Logic and Compositions.

Third Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Evidences of Christianity and Compositions. Any of which may be omitted at the option of parents.

The year will be divided into two Sessions, of five months each; the summer session beginning on the first Monday in May, and ending the last of September; the winter session, beginning on the first Monday in November and ending the last of March.

TERMS.

Boarding, with washing, fuel, &c. including tuition, per session,	$55 00
Tuition without boarding,	15 00

Payable quarterly in advance.

Accomplished teachers of Musick, Painting, &c. will be employed, and instruction in the several ornamental branches may be had at a small additional charge, and if the demand will warrant it, teachers of the French and other Modern, and the Ancient Languages, will be employed. Those who feel disposed to educate their daughters or wards at this institution, can, for further information, apply to WILLIAM D. JONES,
Harrodsburg, Kentucky,

Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.

December 18th, 1829.

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